THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ONE THING HAVE I DESIRED OF THE LORD, THAT WILL I SEEK AFTER; THAT I MAY DWELL IN THE HOUSE OF THE LORD ALL THE DAYS OF MY LIFE, TO BEHOLD THE BEAUTY OF THE LORD, AND TO ENQUIRE IN HIS TEMPLE."—*Psalms.*

No. 2, Vol. XXXIX Monday, January 8, 1877 Price One Penny.

CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

THE MORMON EXODUS. BRIGHAM YOUNG AS THE MORMON MOSES.

(By Edward W. Tullidge.)

The period of his life that seems the most proper in which to introduce Brigham Young in action to the reader, is, when he succeeded the Mormon Prophet, and led his people in the famous exodus from Nauvoo. Here we have him at once in the character of the modern Moses. It is no fanciful conceit of the author to thus style him to day, after he and his people have built up a State fabric, with three hundred cities and settlements, networked with railroads and the electric telegraph; for at that very period his name rang throughout America, and reverberated in Europe, as the Moses of the "latter days," and the Mormons were likened to the children of Israel in the wilderness.

Finding before his death that the issue had come—that he and his people could no longer remain in the land of the "gentile,"—the Prophet planned the removal of the Mormons to the Pacific slope; but, closing his career in martyrdom, the execution of the design fell upon Brigham Young.

Towards the close of the year 1845, the leaders, in council, resolved to remove at once and seek a second Zion in the valleys of the Rocky Mountains. It was too clear that they could no longer dwell among so called civilized men. They knew that they must soon seek refuge with the children of the forest; and as for humanity, they must seek it in the breasts of savages, for there was scarcely a smouldering spark of it left for them, either in Missouri or Illinois, nor indeed anywhere within the borders of the United States. That this was exactly the case appears from the fact that before the Mormons undertook their exodus, they appealed, but appealed in vain, not only to the President of the United States, but to the Governors of all the States, excepting Missouri and Illinois, addressing to each a personal prayer, asking of them their influence to prevent the ruthless extermination of twenty thousand native-born American citizens, or, at least, their favor in peacefully removing them to Oregon or California. Moreover, they had,

during the lifetime of the Prophet, sent a delegation io Washington,—Joseph Smith himself going to ask redress of the wrongs of his people. It was then that President Van Buren made his famous reply: "Gentlemen, your cause is just, but I can do nothing for you!"

The appeal thereafter made to President Polk, and to the Governors, will be found in another chapter; suffice it here to say, that it availed the Mormons nothing. They had now no destiny but in the West. If they tarried longer their blood would fertilize the lands which they had tilled, and their wives and daughters would be ravished within the sanctuary of the homes which their industrious hands had built. Their people were by a thousand ancestral links joined to the pilgrim fathers who founded this nation, and with the heroes who won for it independence, and it was as the breaking of their heartstrings to rend them from their fatherland, and send them as exiles into the Territory of a foreign power. But there was no alternative between a Mormon exodus or a Mormon massacre.

Sorrowfully, but resolutely, the Saints prepared to leave; trusting in the providence which had thus far taken them through their darkest days, and multiplied upon their heads compensation for their sorrows. But the anti-Mormons seemed eager for the questionable honor of exterminating them. In September of the year 1845, delegates from nine counties met in convention, at Carthage, over the Mormon troubles, and sent four commissioners: General Hardin, Commander of the State Militia; Senator Douglass; W. B. Warren; and J. A. McDougal, to demand the removal of the Mormons to the Rocky Mountains. The commissioners held a council with the Twelve Apostles at Nauvoo, and the Mormon leaders promptly agreed to remove their people at once, a movement, as observed, which they had been considering for several years. Now they were brought face to face with the issue. Brigham Young sought not to evade it; but, with his characteristic method, resolved to grapple with the tremendous undertaking of the exodus of a people. Knowing well, as everybody to-day knows, that this extraordinary man is no fanatic, nor even a religious enthusiast, but a cool-headed, strong-willed leader, who undertakes nothing but what he feels that he can execute, if faithfully supported by his brethren, this act will be perpetuated in history as one of the marvels in the lives of the world's great characters; for on that exodus hung, not only the future of Brigham Young, but the very destiny of the Mormon people. Probably it was a sensible comprehension of this fact that prompted General Hardin to ask of the Twelve Apostles, at the council in question, what guarantee they would give that the Mormons would fulfill their part of the covenant? To this Brigham replied, with a strong touch of common-sense severity, "*You have our all as the guarantee; what more can we give beyond the guarantee of our names?*" Senator Douglass observed, "Mr. Young is right." But General Hardin knew that the people of Illinois, and especially the anti-Mormons, would look to him more than to Douglass, who had been styled the Mormon-made senator; so the commissioners asked for a written covenant, of a nature to relieve themselves of much of the responsibility, and addressed the following:—

"Nauvoo, Oct. 1st, 1845.

"*To the] President and Council of the Church at Nauvoo:*

Having had a free and full conversation with you this day, in reference to your proposed removal from this country, together with the members of your Church, we have to request you to submit the facts and intentions stated to us in the said conversations to writing, in order that we may lay them before the Governor and people of the State. We hope that by so doing it will have a tendency to allay the excitement at present existing in the public mind.

"We have the] honor to subscribe ourselves,

"Respectfully yours,

"JOHN J. HARDIN,
"W. B. WARREN,
"S. A. DOUGLASS,
"J. A. MCDOUGAL."

The covenant itself is too precious to be lost to history: here it is:

"Nauvoo, Ill., Oct. 1st, 1845.

"*To Gen. F. Hardin, W. B. Warren, S. A. Douglass and F. A. McDougal:*

Messrs:—In reply to your letter of this date, requesting us 'to submit the facts and intentions stated by us in writing, in order that you may lay them before the Governor and people of the State,' we would refer you to our communication of the 24th ult., to the 'Quincy committee,' etc., a copy of which is herewith enclosed.

In addition to this we would say that we had commenced making arrangements to remove from the country, previous to the recent disturbances; that we have four companies, of one hundred families each, and six more companies now organizing, of the same number each, preparatory to a removal.

That one thousand families, including the Twelve, the High Council, the Trustees and general authorities of the Church, are fully determined to remove in the Spring, independent of the contingencies of selling our property; and that this company will comprise from five to six thousand souls.

That the Church, as a body, desire to remove with us, and will, if sales can be effected, so as to raise the necessary means.

That the organization of the Church we represent is such that there never can exist but one head or presidency at any one time. And all good members wish to be with the organization; and all are determined to remove to some distant point where we shall neither infringe nor be infringed upon, so soon as time and means will permit.

That we have some hundreds of farms, and some two thousand houses for sale in this city and county, and we request all good citizens to assist in the disposal of our property.

That we do not expect to find purchasers for our Temple and other public buildings; but we are willing to rent them to a respectable community who may inhabit the city.

That we wish it distinctly understood, that we may not find purchasers for our property, we will not sacrifice it, nor give it away or suffer it illegally to be wrested from us.

That we do not intend to sow any wheat this Fall, and should we all sell, we shall not put in any more crops of any description.

That as soon as practicable, we will appoint committees for this city, La Harpe, Macedonia, Bear Creek, and all necessary places in the county, to give information to purchases.

That if these testimonies are not sufficient to satisfy any people that we are in earnest, we will soon give them a sign that cannot be mistaken—WE WILL LEAVE THEM.

In behalf of the council, respectfully yours, etc.,

BRIGHAM YOUNG, *President.*
WILLARD RICHARD, *Clerk.*

The covenant satisfied the commissioners, and for a time satisfied also the anti-Mormons.

But their enemies were impatient for the Mormons to be gone. They wouuld not keep even their own conditions of the covenant, much less were they disposed to lend a helping hand to lighten the burden of this thrice-afflicted people in their exodus, that their mutual bond might be fulfilled—a bond already sealed with the blood of their Prophet, and of his brother their Patriarch. So the High Council issued a circular to the Church, Jan. 20th, 1846, in which they stated the intention of their community to locate "in some good valley in the neighborhood of the Rocky Mountains, "where they will infringe on no one, "and not be likely to be infringed "upon." Here we will make a resting "ing place," they said, until we can "determine a place for a permanent "location. * * * We also "further declare, for the satisfaction "of some who have concluded that "our grievances have alienated us "from our country, that our patriotism has not been overcome by fire, "by sword, by daylight nor by midnight assassination which we have "endured, neither have they alienated us from the institutions of our "country."

Then came the subject of service on the side of their country, should war break out between it and a foreign country, as was indicated at that time by our growing difficulties with Mexico. The anti-Mormons took advantage of this war prospect, and, not

satisfied with their act of expulsion, they raised the cry, "The Mormons intend to join the enemy!" This was as cruel as the seething of the kid in its mother's milk, but the High Council answered it with the homely anecdote of the Quaker's characteristic action against the pirates in defence of the ship on which he was a passenger, when he cut away the rope in the hands of the boarder, observing: "If thee wants that piece of rope I "will help thee to it." "The pirate "fell," said the circular, "and a "watery grave was his resting place." Their country had been anything but a kind protecting parent to the Saints, but at least, in its hour of need, they would do as much as the conscientious Quaker did in the defence of the ship. There was, too, a grim humor and a quiet pathos in the telling, that was more touchingly reproachful than would have been a storm of denunciations. In the same spirit the High Council climaxed their circular thus:

"We agreed to leave the country for the sake of peace, upon the condition that no more persecutions be instituted against us. In good faith we have labored to fulfill this agreement. Governor Ford has also done his duty to further our wishes in this respect, but there are some who are unwilling that we should have an existence anywhere; but our destinies are in the hands of God, and so are also theirs."

[TO BE CONTINUED.]

TOO GOOD TO BE LOST.

SHORT STORY AND ITS APPLICATION.

We have seen several notices in our exchanges, and heard a number of remarks about a "Schism among the Mormons." We have weighed the matter about as long as editors generally have to weigh anything, and find nothing which so aptly illustrates the subject, as the following anecdote related to us by our serious and grave friend, "By Jingo." A fine ship, well manned and officered, was leaving port, towing behind a small boat with a single occupant, who was thus enjoying a sail. Man in the small boat looked ahead, and discovered signs of an approaching storm, and then shouted "Captain!" who looked over the stern, and demanded "What is it?" "Put back," said the boats' occupant. "What for?" shouted the Captain. "Storm coming, don't you see," was the rejoiner. "Well, you fool," was the response, "I'm going where I'll have sea room." "Put back, I tell you," persisted the man behind. "Don't bother with any more of your nonsense," shouted the now irate captain. "Look here, captain," came the determined reply; "if you don't put back, blowed if I don't *cut you loose and let you go overboard.*" A knife soon severed the tow rope, and the boat drifted behind, while the ship sailed steadily on.

Anybody can make the application. —*Ex.*

GEOLOGISTS AT FAULT.

The writer carried to Philadelphia the past summer some beautiful specimens of sandstone silver ore that excited here and there considerable interest, from the fact that it was said by geologists that such a thing could not be; that the age of the sandstone formation was long subsequent to the origin and formation of silver ore. At that time only about sixty tons of the ore had been sold in this market for about $600 per ton, and some parties expressed doubts about this deposit being continuous, but time proves that there are large deposits of it, and the business promises to be very remunerative. The district of these ores is in the southern part of the Territory, near the Mormon City of St. George. A mill is in process of erection, and instead of shipments of ore, the silver mill comes here. — *Correspondent of the Inter-Ocean.*

PALESTINE REPEOPLING, AND SIGNS OF THE END.

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At a moment when all eyes are turned to the East, it cannot be unimportant to learn that, after the slumber of ages, Palestine is awakening to new life, and Israel is actually returning to its shores in such numbers, and in such a way, as they have never been known to do. While in the former instances, whether under pagan, Christian, or Moslem masters, they were equally the subjects of extortion, oppression, and contumely; now they are beginning to hold a position of comfort, independence, and power. This remarkable change is in itself significant, and the whole movement should surely be watched by the student of prophecy with eager and expectant attitude.

The great importance of the day in which we live arises from the very general agreement amongst commentators who take the historical view of prophecy, that the period of 1,260 years of Papal and Mohammedan temporal power is now fast expiring. At its termination the Jews are to return, before their conversion, to their own land, in very considerable numbers. (Dan. xii, 7; Rev. xi, 3, etc.)

It may be asked, are there any signs as yet of the commencement of this momentous event? A residence of some years in the Holy Land, and an intimate acquaintance with what is now passing there, leads me unhesitatingly to answer that such there are. The last four or five years have witnessed a return of the Jews to Palestine from all parts, but more especially from Russia, which has been altogether unprecedented. The Hebrew population of Jerusalem is now probably *double* what it was some ten years ago.

In 1872 and 1873 such numbers came to reside in Saphed, one of the four holy cities of the Jews in the mountains of Galilee, that there were no houses to receive them, and building was for a considerable length of time carried on all night, as well as all day—this, be it remembered, in the East, where "the night" is emphatically the time "in which no man can work!" Great accessions still continue daily; and whereas ten years ago the Jews were confined to their own quarter in Jerusalem, the poorest and worst, they now inhabit all parts of the city, and are always ready to rent any house that is to be let. Notwithstanding this happy change, want of accommodation still being felt, building societies have been formed, and many of their simple tenements are now rising outside the city to the north-west. Moreover, the Jews in Palestine are certainly acquiring possession of landed property in the villages and country districts. I believe the Hebrew population of Palestine proper must now be stated at 30,000, of whom more than half reside in Jerusalem. This is without reckoning the Jews of Sidon, Beyrout, and Damascus, all within the limits of the Land of Promise, probably some 7,000 or 8,000 more.

Three causes have, in the providence of God, mainly contributed to bring about this marked return to the land of Promise: first, *new land laws affecting Palestine;* secondly, *new laws of military service in Russia;* thirdly, *new civilization throughout the East.*

1. As regards *the new land laws* in Turkey, formerly none but *rayahs*, or subjects of Turkey, could hold real property in any part of the Ottoman empire. Some nine years ago, however, a most important alteration took place. In June, 1867, an Imperial rescript *(Hattihumaiun)* gave to all subjects of foreign powers a right to purchase landed property in their own name. It was a part of that marked improvement in the position of foreigners in Turkey, which dates from the time of the Crimean war.

No sooner was the law passed, than many began to purchase plots of ground for building in and around the principal towns of Palestine. At first, men found it hard to believe that safe possession would be guaranteed, and that Jews, who but a few years before were greeted in the public streets with opprobrious names and shameful ill-treatment, would be allowed by the haughty Mohammedans

to become in peace the lords of the soil. But as time wore on, and one villa and cottage after another arose outside the walls of Jerusalem, where the owners lived in safety, new confidence was inspired, and more became desirous of possessing a portion of the sacred ground. In the country districts whole villages, with lands around them to the extent of over 3,000 *dunems*, or acres, have been bought — lands which, though unmanured from year to year, unimproved in any way, and cultivated with the least possible amount of labor, are immensely productive, owing to the extraordinary fertility of the soil.

Already land in the neighborhood of several towns has enormously increased in value. To my knowledge, one plot of ground close to Jerusalem was sold, three years ago, for twenty times the sum which was paid for it some time previously, by the owner. This increase in value has arisen from the right of foreigners to purchase real property.

[TO BE CONTINUED.]

THE SHAKERS.

The societies are divided into different orders commonly called families. The first, or novitiate class, are those who receive faith and come into a degree of relation to the society, but who choose to live in their own families and manage their own temporal concerns. Any may live in that manner and be owned as brethren and sisters in the Gospel, so long as they live up to its requirements, as understood by the Shakers. The second, or junior class, is composed of persons who, not having the charge of families, and being under no embarrassments to hinder them from uniting in community order, choose to enjoy the benefits of that situation. These enter into a contract to devote their services freely to support the interest of the family of which they are members, so long as they continue in that order, at the same time agreeing to claim no pecuniary compensation for their services. Members of this class may also retain lawful ownership of their property so long as they deem proper, and may, whenever they choose, consecrate a part, or a whole, to the support of the order. The third, or senior class, comprises such persons as have had sufficient opportunity practically to prove the faith and manner of life of the society, and are prepared to enter freely and fully into a united and consecrated interest. These covenant and agree to devote themselves and services, with all they possess, to the service of the Shaker religion for ever, promising never to bring debt, damage, or claim against the society or any member. This class constitutes the Church order. Their property is held in common, and each member of the family labors for the benefit of all. They are, perhaps, the first people in the history of the world that have demonstrated, by the experience of a century, the possibility of holding and owning property in common. Here are found no lawyers, no doctors, no professional life of any kind; no houses of correction or prisons are needed, for they live harmoniously together; there are no idlers in this community, each and every one contributes his or her share of labor. Every society is composed of one or more families, each of which is self-supporting, and possesses, within itself, a perfect organization in both temporal and spiritual affairs. Their farms are highly cultivated, and their dwellings scrupulously neat and clean. They not only produce enough to support themselves, but their goods are known far and wide. Shaker garden-seeds, brooms, canned fruit, etc., enjoy a high reputation. Of late years the canned fruit trade has greatly increased in America, and this now forms the principal product of the Shakers. Their business relations are fast extending over the whole United States, the society at times having greater calls than they can supply. Their dress is plain, both for men and women, and the fashion is never

changed, except when they think their health and comfort will be promoted by so doing. Swine's flesh is discarded, and alcoholic preparations not used except under medical advisement. The word of the Shakers is considered as good as their bond, and they are trusted and respected by all who know them. Occasionally an impostor gains admittance into the order, but he is no sooner found out than discharged. Their conversation has the "yea," "nay," "thee," and "thou." The apartments of the brethren and sisters are usually at the opposite sides or ends of the house, which is divided by spacious halls. From two to six persons live in a room, and all eat at the same time at different tables in a large dining-room. — *Charing-Cross Magazine.*

THE YOUNG MEN TO THE FRONT.

It is with great pleasure that we observe a movement afoot to encourage and maintain a lively interest in the organizations already existing for the improvement of the young people of the Latter-day Saints. That the organization of a Territorial Central Committee or Board of Officers in connection with the various Young Men's Mutual Improvement Associations, will have that effect is most likely. Such a committee will tend to create a unity of interest among all the societies, and by its means a constant connection, by systematic correspondence and otherwise, can be brought about.

At an adjourned meeting to be held next Friday evening, Dec. 7th, at the Council House, we understand it is expected that the central board will be organized, and that as soon thereafter as practical steps will be taken to awaken a renewed interest among the young men of Israel in relation to the preparatory work necessary to qualify them for the discharge of the duties and responsibilities that must, in the very nature of things, devolve upon them before long.

"This Gospel of the Kingdom" must be preached in all the world for a witness preparatory to the coming of "the end," which is "near at hand, even at the doors." Much of this labor has already been performed by the veterans in the cause, and, to their credit be it said, by not a few of the youth; but the burden of the labor of the latter has yet to come, and it is their prerogative and duty to prepare themselves to carry to the nations the "glad tidings" of the Gospel, so that they may deliver the great message in an intelligent and creditable manner, doing honor to the great and marvellous work they will then represent. Not only is this work of preparation necessary to qualify the youth for acquitting themselves in a manner to reflect credit on the cause they represent, but also for the various positions of trust and responsibility which they will have to fill at home. All young men should seek earnestly and diligently to gain knowledge of the principles of the Gospel as revealed from the Almighty, and obtain a testimony for themselves regarding the divine authenticity of the work of the Lord in the latter times. They should also seek to use their influence in checking among their companions any tendency to infidelity that may be manifested. If they take this course the spirit of the Gospel will increase within them, and they will be able to see that "Mormonism," so called, is what it purports to be.

Those societies that have been organized with a view of improving the youth are worthy of all the consideration and support that can be given them, and the young men of this city and vicinity will do well to attend the meeting, before alluded to, on Friday evening at seven o'clock. — *Deseret News.*

Some fill conspicuous places, some make the places they fill conspicuous.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, *JANUARY* 8, 1877.

THE TACTICS OF THE ADVERSARY.

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From the day that the Prophet Joseph received the Plates, the spirit of antagonism has been the heritage and reward of both Prophet and people. The manifestations of this antagonism has been continually changing; sometimes professional ministers have led the battle, then they being galled in the fight, have ingloriously retreated, occasionally falling back on their dignity, and asserting that the "Mormons" were too insignificant for their prowess, though they bear even to this day the mark of their encounter with the stripling of the West. When these champions have thus stepped aside, they have often pushed the laymen to the front, have supplied them with cartridges and bid them fire. Many of this class, after a skirmish or two, have deserted and gone to swell the ranks of the enemy, while many who did not do this, have fully realized that the cartridges supplied were only blank, and failed in effect, no matter howsoever compounded or however well directed.

One thing has been demonstrated in the midst of all Bible believers, that if these insignificant Latter-day Saints had had simply a human origin, and been fed by human ambition, they might long ere this have had a powerful, wealthy, and necessarily influential organization in every Christian land, and this would have been at the expense of the various sectarian organizations as they now exist; each would have contributed (under these conditions,) of both priests and people to the very heavy depletion, if not to the extinction of many.

The perfect harmony and identity of faith, practice, ordinance, organization and pursuit, in the primary elements of the ancient Church as revealed and established by Jesus Christ and his Apostles, with that established by Joseph Smith and his Apostles, and as consolidated by Brigham Young; among a Bible people, must have commanded universal success, and have taken away "the place and nation" of every less harmonious and consistent organization. It may be fairly said that there is not a minister of thought but this is realized by him, wherever the subject is pressed upon his attention, and many more are afraid to think for fear conviction should so far settle upon them, as to make their position still less desirable than it is at present.

It is probably a consciousness of this which has led to a change of tactics in regard to "The Church" by religionists. It has been realized that controversy, argument, excitement, exposes and makes their unscriptural condition, faith, ordinances, organization, so much the more apparent, and also gives power to their opponents; so this policy belongs in a measure to the past, and

the Latter-day Saints are now ignored, unnoticed, or subject to a silence which is unwonted and unusual in regard to any other topic until finally disposed of. Now this, instead of being considered a sign of strength and satisfaction, is an unfailing symptom of weakness, of fear, and of a desire to avoid the issue, which, to say the least, is unworthy of the cloth, and tells against their right to enjoy "a cure for souls," or to be the dispensers of "God's best gift to man."

The position taken by the ministers of Christendom is either true or false—they are preachers of the Gospel, or they are not; they are sent of God, or they are not; they have authority to officiate and act for and in behalf of the Almighty, or they have not; and this silence savors far too much of the ostrich, which, when pursued by the hunters, buries its head in the sand, concluding sapiently that because it could not itself see, that therefore it was unseen by others. This is cowardly and unmanly. Why not frankly say, "To the law and the testimony: if we speak not according to this word, it is because there is no light in us." (Isaiah viii, 20.) Then either adopt or recommend that order which Jesus and his Apostles gave and delivered in the ancient times, and that given and delivered by the Latter-day Saints in our time. If Jesus be indeed the one they say he is, their Exemplar, their Captain, their Savior, their Lord, then for consistency sake follow him, honor him, not in word only, but in very deed. Now it is beyond contradiction, that the system organized by Joseph Smith is the very *fac simile* of the ancient order, and had he come in his own name, had he declared this the result of his own research, the creation of the affluence of his own wisdom, then indeed would the world and the worldly churches have received him with applause, they would have crowned him with glory and honor, churches would have been sustained, all the resources of architecture would have been exhausted, tower and spire would have lifted themselves into the arching blue, colleges, academies, chairs, etc., would have been endowed to give *eclat* and perpetuity to the doctrines he had brought; the monuments to Luther, Calvin, Knox, Wesley, Whitfield, and a host of others, would have been dwarfed into insignificance, by those erected by a Bible believing to a Bible restoring man, an adventurer with a thousand predecessors on the broken sea of religious organization, literature and life.

But when he declared that God had sent him, that revelation was the key to his labors and the assurance of his triumph, that the churches were all wrong and unacknowledged, that the authority of the Priesthood was restored, "*that Joseph Smith was but the instrument, that God was the author of the work,*" then no matter how Scriptural, how consistent, how harmonious, the cry was, "Away with him, he is not fit to live," and, like his Great Predecessor, he was finally hounded to a martyr's grave by the very religionists, priests, and people who would otherwise have lauded and extolled him to the skies. But God sent him, nevertheless; the work which he established is His; the Gospel he re-revealed is yet "the power of God unto salvation to every one that believeth," and the varying tactics of the ignorant, of the usurper, of the interested, whether wilfully active, or passive, will not avail in preventing "the consummation of all things spoken of by the Prophets." The kingdom of God will come, and his "will be done on the earth as it is in heaven," by the poor, deluded, oppressed, or unnoticed Church of Jesus Christ of Latter-day Saints.

H. W. N.

CELEBRATIONS AND REJOICING.

As is seeming, yet in common with Christendom in general, the Latter-day Saints in England have made the most of the holiday, just past, by having entertainments of their own, so we hear of Tea and other parties, concerts, etc. The Liverpool, Preston, and Over-Darwen Branches, under Prest. James Mellor, were severally engaged, and had good times. Manchester and Bolton, under Prest. William W. Galbraith, also celebrated in a similar manner. The Birmingham Saints, under Prest. Thomas A. Wheeler, mailed us an attractive programme for a concert, which like all their preceding concerts and entertainments was, no doubt, a success, the more likely as our rotund friend Bishop J. Rowberry was up for a speech on the occasion. We also understand from our old and genial friend Mr. Walsh, who dropped in at "42," for a call, that the Saints in Wolverhampton Branch had a concert, which was highly creditable. The Saints in Leeds, Bradford, and Morley, under Prest. William W. Taylor, did themselves justice by ministering to the tastes of their associates and friends. Morley, under the enterprise of brothers Starkie and Spray, had erected a stage in the hall, and resurrected in an effective manner a drama from one of the Stars. Their exertions, aided by the sisters—all in character—was excellent, and contained in a compact form the essence of many discourses, being *apropos* to both believers and unbelievers, a choice selection of songs, glees, well rendered, and recitations, sent the gathered Saints (though in the midst of a severe wind and snow storm) to their homes, rejoicing in the opportunities and blessings of association with their brethren and sisters.

Probably, elsewhere, similar times of rejoicing were had, but the information has not reached us so as to notice: all honor to those who led out in this direction; also to each who aided by their time and talent, and may propitious circumstances be granted to them of Heaven, so they may dispense of their ability in making glad the gathered Saints in Zion. H. W. N.

DISTRICT MEETING IN CHESTERFIELD.—We are favored with synopsis of meeting as above, held in the Assembly Room, Chesterfield, Derbyshire. Prest. William C. A. Smoot, of the Sheffield Conference, was present—as also Elder Chas. Parkin, Prest. of the Sheffield Branch, and Elder Chas. Hardwick, Prest. of the Chesterfield Branch. Remarks were made by the above, as also by Elders Stacy, of Tupton, Elder Hill, of Holbrook, also Elder Featherstone, all of which was to encourage the Saints in well-doing, and an enlarging appreciation of the great work of the last days. These meetings, as all others, should be well attended by the Saints, that "they may run and not grow weary, may walk and not faint." H. W. N.

ABSTRACT OF CORRESPONDENCE.—Elder E. F. Branting, writing from Stockholm to Elder P. A. Anderson, under date of Dec. 21, 1876, says:—"I have received good news from brothers Tullgren and C. Sundstrom, who are traveling in Finland. The people are honest, and many receive the brethren with kindness. Brother A. Hanson is going to Upsala, and intends staying there over Christmas, thence to Westeros, Nerike, and so on, and he seems satisfied with his mission. A week ago I visited Upsala, Molnebo, and other places in

Upland ; the Saints are faithful, and trying to do their best. Brother Larson is a good, faithful man, doing all he can to spread the principles of the Gospel and sow the seed of eternal life among his fellow-men. We are going to have the STAR published in Swedish, and the first number will come out in January. Our printing will be done in Gottenburg, and we expect to have other works of the Church translated into Swedish and printed, which I believe will be a great blessing to the Saints, and our friends who are seeking after the truth in our native land. Brother Ek is traveling around a good deal, and feels well. There are many in Upland and Roslagen who partly believe the principles of the Gospel, and there is a bright prospect for the future. As far as I know, all is well in Stockholm Conference, and there never was a time when the brethren had so good an opportunity to bear their testimony to the people as to-day."

INTERESTING ITEMS FROM SOUTHERN UTAH.

St. George, Nov. 15th, 1876.

Editor Deseret News:

President B. Young and party arrived here at 3 p. m. on Thursday, 9th, in good health. The Temple hands were grouped along the road in front of the Court House in their working dress, to greet the President, as well as quite a number of citizens, who were all pleased to see our Prophet once more in our peaceful city.

Saturday, 11th, our Conference was called to order at 10 a. m., according to adjournment. After singing and prayer, the meeting was addressed by Elders McAllister, Geo. Q. Cannon, and W. Woodruff. In the afternoon Elder Wolfenstejn, a returned missionary, and Elder B. Young, Jun., addressed the congregation.

Sunday morning, 12th, Elder Geo. Q. Cannon delivered a very interesting discourse on the divine authenticity of the Book of Mormon. In the afternoon some home missionaries were called to labor in this stake of Zion, after which President B. Young addressed the people for more than one hour. His discourse was instructive, and, as usual, practical and pointed. The people felt much blessed in listening.

A small office is being built for President B. Young. It will stand east of his new house.

Nov. 27th, 1876.

The weather here is delightful. The moonlight evenings are very enjoyable to the young men and "maidens fair," and St. George can boast of quite a number of them. But we entertain strong hopes that many of them ere long will be joined together in the bonds of matrimony, and become the honorable and good of the earth.

Last evening, Nov. 26th, we attended a select party in the St. George Hall, and were pleased to see our much beloved President B. Young present, who seemed to be in excellent health and spirits. Elders Woodruff and Raleigh were also present, and the evening passed away very pleasantly, all retiring to their homes at eleven o'clock.

Prest. Snow and Elders B. Young, Jun., and A. F. McDonald have gone south to locate a road to a fine body of timber fifteen or twenty miles distant. When the road is completed it will be a great blessing to our town, as wood is beginning to be a scarce article.

The brethren of this place, Washington, and Santa Clara all met on the Temple Block last Saturday, Nov. 24th, and went to work with a will to grade the Block, and make it ready to receive the trees, shrubbery, etc., to make it beautiful. While witnessing this large body of men at

work, and thinking of the noble object they had in view, a work not only affecting themselves, but their families and their dead, it caused me to contrast them with men of the world, where all is division and confusion, and thank God that my home is among the Latter-day Saints, in the "mountain tops," where God has said he will build his great latter-day work, in spite of all opposition.

A road will be made to and a ferry be located south of here on the Colorado more than a hundred miles shorter than by the old route, and a much better road.

AMRAM.

PROMISING.

Special meeting of the Deseret Silk Association was held in the Fireman's Hall, Dec. 7th, Mrs. Barney presiding. Mr. P. A. Schettler exhibited some fine specimens of silk that had been reeled in Logan, which went to show that those interested in this branch of home industry are making rapid progress, and, ere long, it was expected that the raising and manufacture of silk would become one of the principle sources of labor and wealth in this Territory. He had this season from the small expense of forty-five dollars for the raising of the cocoons, received a profit of eighty dollars, being two dollars per pound for cocoons; and that amount of cocoons when reeled into raw silk, would bring a net profit of one hundred and twenty dollars, paying at the rate of three dollars a pound for reeling. He stated that some samples of silk had been sent east to Patterson, New Jersey, and other places, and an answer received that it was worth twelve dollars per pound, which was very encouraging to the society, and ought to give us more courage another year. He suggested that those wishing to secure mulberry cuttings, should get them now and keep them in the cellar until the frost was out of the ground next Spring, and then set them out.

Mrs. Barney said that the prospects of our home industries were brightning and especially that of silk, and this association hoped that all those who might have felt discouraged by not finding a market for their cocoons, would take new courage, as we could now reel out silk at home, and get a remunerative price for it. All of our farmers should set out mulberry trees next Spring. She said that it would not interfere with their farm work, as the worms were through before harvest commenced, and their wives and daughters could attend to the silk business. Their granaries and barns would do for the raising of the worms, and could be all cleaned out before harvest, and by so doing they would be helping one of the home industries, that ere long would rank among the best, and be enriching themselves and the community, by keeping hundreds of dollars at home which now was sent out of the Territory every year.

The meeting was addressed by others, and all felt encouraged.

Meeting adjourned till the first Wednesday in January, 1877, at the Fireman's Hall.

R. SIMPSON, Secretary.

—*Deseret News.*

"AND STILL THERE IS ROOM."

Deseret, Millard County,
Nov. 25, 1876.

Editor Deseret News:

Deseret is situated about twenty-five miles northwest from Fillmore City in Millard County. It is watered by the Sevier River. A dam was constructed by G. Webb in the spring of 1875. It is built mostly of rock and willows, the willows

being bound in bundles and sunk with large rocks until it was raised to the surface of the water. Sills being laid, four cribs were built of logs, thirty feet long and sixteen wide, leaving a space between each crib of sixteen feet, which was divided into four parts by upright posts, morticed into a sill, gates being put into each space so that the water can be raised and lowered as wanted. The cribs are built up to high-water mark, and filled with large rocks. The first summer the dam leaked, and we dfd not have sufficient water. We then made a fill in front, which tightened the dam, so that we could raise the water as needed. The river was very low, as it was drained at Richfield, about one hundred miles above here. We had surplus water for thousands of acres of land. We have raised this year about twenty thousand bushels of small grain, and some corn. The soil is very good and easily cultivated. All kinds of vegetables grow well. The climate is mild, good for fruit. Timber is plenty, within thirty miles. Lumber, twenty-five miles, at from $2,50 to 4,00 per hundred, according to quality. Good adobie clay is in abundance. Wood in abundance, about twelve miles, and thousands of acres of unimproved land inviting the husbandman. We have a large tract of meadow land unoccupied. A townsite has been surveyed. At present we live on our farms. We want more settlers, and to the industrious farmers that want to make homes, we say come. The land cannot be excelled in Utah, and the water we think is sure.

Yours very respectfully,

JOSEPH S. BLACK.

UTAH NEWS.

From the *Deseret News*:—

WELL-DESERVED.—Elder George Reynolds was (on Dec. 3rd) the recipient of a testimonial of respect from the teachers and children of the 20th Ward Sabbath School, of which he is Superintendent. The presentation was made in behalf of the donors, by Elder John Squires, who made a few suitable remarks. A short address was also delivered on the occasion by Elder W. C. Dunbar, Elder Reynolds responding appropriately. The school is largely attended and is, through the labors of the Superintendent and his corps of assistants, in excellent working condition, and performing a good mission in the important matter of properly instructing the minds of the young.

HOME INDUSTRY.—A beautiful piece of Honiton lace brought to this office was a border for a lady's handkerchief, composed of roses, etc., and was four inches wide. The lace was made on the pillow, at Morgan City, Morgan County, by Mrs. Lizette Ursenbach Compton, now of this city. This is a species of skilled industry which might be profitably carried on in any of the settlements of this Territory, by women and girls, at their own homes, provided those who have means would patronize it. The carriage of such work would cost almost nothing, even to New York or across the ocean. There is no law to debar Utah girls supplying the eastern markets with that kind of lace, provided a surplus remained after supplying home demands.

WANT TO SEE HIM.—Numbers of the admirers of the histrionic ability of Mr. David McKenzie, lately returned from Europe, have expressed a desire to see him once more tread the boards of the Theatre. Should he accede to this wish there would probably be an overflowing house on the occasion, the gentleman having always been a favorite with the Theatre-going public, and being an actor of excellent dramatic talent.

FATAL EXPLOSION.—The remains of Archibald T. Gardner, son of Bishop Gardner of West Jordan, were brought to the city to-day, (Dec. 6th) and interred at the Cemetery. They were followed to the grave by twenty-two car-

riages and wagons filled with the relatives and friends of the deceased, who, when suddenly bereft of life on the 4th inst., was aged 18 years, 5 months, and seven days, and was a well-disposed, promising young man. The sympathy felt for his parents in their sudden bereavement is universal. The mill where the boiler exploded is situated about two miles above Tannersville, Little Cottonwood, and young Gardner and Heber Clark, the latter of Pleasant Grove, being engaged in hauling lumber from the mill to the railroad tramway, had just arrived and were engaged in warming their hands and feet, at the fire, when the boiler exploded. Young Gardner was blown through the roof of the mill, and through the branches of a pine tree, alighting at a distance of about 500 feet to the northward, his body being, as may well be imagined, terribly mangled. The other youth, Hebert Clark, had his left leg broken in two places, below the knee, the right knee joint dislocated and the bone broken below it. The engineer, Morgan James, of Salt Lake City, was wounded, and the sawyer, William Haws, of Pond Town, was slightly hurt, and several others who were in the vicinity were stunned.

MATRIMONIAL.—Joseph L. Rawlings, Esq., attorney for Salt Lake City, son of Bishop Rawlings, of South Cottonwood, is about to desert the ranks of bachelordom and join those of the benedicts. The young lady who is to become the partner of his joys is Miss Julia E. Davis, daughter of Mr. and Mrs. John S. Davis, of the 8th Ward of this city, at whose residence the ceremony will be performed, this evening, (Dec. 8th). We wish happiness and prosperity to the interesting couple.

Salt Lake City, Dec. 6th, 1876.—*Editor Deseret News:*—In answer to the inquiry of "Teacher" in regard to the first Latter-day Saint Sunday school, I have to say that, at the time Elder Haywood was Bishop of the 17th Ward of this city, in 1856, a Sunday school was in existence in that Ward, under the superintendence of the late Samuel Neslen, Jun., son of Elder Samuel Neslen, of the 18th Ward. The deceased Elder Neslen was also, I understand, one of the suggesters and organizers of the same school, which may have existed previous to 1856, but which was, at any rate, in operation in that year.

SABBATH.

From the *Salt Lake Herald*, Nov. 27—

OFF FOR WASHINGTON.—Hon. George Q. Cannon, delegate to Congress from Utah, left Tuesday morning (Nov. 27th) for Washington, to be present at the opening of Congress next Monday. He carries with him the best wishes of the people of Utah.

EARTHQUAKE.—(Special Telegram.)—Cedar City, Utah, Nov. 30.—About 10 o'clock last night a shock of earthquake was felt here, causing the houses and everything in them to tremble and shake for about eight or ten seconds.

THE DAY.—Thanksgiving Day (Nov. 30th) in Salt Lake was as quiet and orderly as a well-conducted funeral. Those who had turkeys to deal with, performed the task manfully, and the portion of the community who had to make the acquaintance of no fowl, with noble fortitude concluded to wait and see what next Thanksgiving would do for them.

SALT LAKE DRIED PEACHES.—In the Denver market Salt Lake unpeeled peaches are quoted at fourteen cents per pound as against twelve cents per pound for unpeeled states' peaches.

SPORTING.—These are the shooting days, and if the wagon loads of birds and rabbits shot by our jolly hunters were not brought in daily, where people see them by the hundreds, no one would believe there were so many in the country. Mr. Dan Bryan brought us in a string of grouse last night, (December 5th).

ENGLISH BANK IN SALT LAKE.—Mr. Anthony Godbe has left again for London, (Dec. 5th) and expects to absent until the middle of February. Mr. G., as our readers are aware, has been for some time engaged in trying to establish

a bank with English capital in this city, and he assures us that the project has been successful, all that remains to be done being some minor matters. He now goes to England to complete the arrangements, and prepare for putting the institution in operation on his return to Utah.

REGISTERED LETTERS.—UTAH'S RECORD.—The report of the Postmaster General for the fiscal year ending June 30th, 1876, gives a statement of the number of letters registered in each State and Territory. The largest number was registered in New York, 602,499—and the smallest in Alaska, 166. Utah's number is 17,432, which exceeds the number registered in Wyoming, Washington Territory, New Mexico, Montana, Indian Territory, Idaho, Dakota, Arizona, Alaska, Rhode Island and Delaware respectively, and nearly approaches those of Florida, Nevada and Oregon. Colorado registereed 28,629.

NOT SO FAST.—Chief Justice Schaeffer has reached a point in the Third District Court calendar where light is seen. When the docket was taken up a few weeks ago, the old suits which had been pending from three to six years, vanished by the dozens. In some cases the parties had left the country, in others the cause of litigation no longer existed, and the court went through the list at high speed. Now the more modern suits have been reached, and progress is slow. There is at least a year of steady work before the District Court.

From the *Ogden Junction*, Dec. 5—

C. W. Penrose, Esq., editor of the *Junction*, returned home from California, where he went two weeks ago on business and pleasure bent. Mr. P. returns in good health, looking as though he had been well cared for while at the Bay.

The long looked for light from the furnace at the iron works, was visible last night, having been kindled yesterday afternoon. As the workmen are busy pouring in the coal, lime and iron ore, we presume our anxious citizens will not have to wait much longer to obtain a view of veritable iron pigs.

When the Iron Works Company fired up their furnace on Monday night, we hoped the experiment would be successful. We regret to say, however, that such is not the case. The coal will not produce sufficient heat, and as it settles down in the furnaces it crumbles to small dust and chokes up the mouth of the blast pipe. They commenced this morning (Dec. 7th) to cool off the fire, and about 12 o'clock an explosion occurred, which cracked the chimney, causing some of it to fall. The furnace will be re-lined, made a little smaller, and coke instead of coal will next be used for firing up.

Mr. Dudley J. Merrill called at this office and informed us that a young man named Adelbert Merrill, son of P. C. Merrill, while on his way to New Mexico, on Tuesday last, (Nov. 25th) fell from his horse, and the latter falling on him, breaking his right leg just below the knee. The accident occurred in Box Elder County; and the young man was taken to Brigham City. Dr. Ormsby was called in, who set the broken limb. The patient is doing well and will be sent forward to-day per Utah Northern and Utah Central railroads to Salt Lake City. The party with whom he is traveling consist of three families, in six covered wagons, from Bear Lake Valley. They intend to make New Mexico their future home.

REMEDY FOR SMALL POX.—Edward Hine, a correspondent of the Liverpool *Mercury*, says:—"I am willing to risk my reputation as a public man, if the worst case of small pox cannot be effectually cured in three days, simply by cream of tartar. This is a sure and never-failing remedy. One ounce of cream of tartar, dissolved in a pint of boiling water, to be drank when cold, at short intervals. It can be taken at any time, and is a preventive as well as a curative. It is known to have cured in a hundred thousand cases without a failure. It never leaves a mark, never causes blindness, and always prevents tedious lingering."